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A U M

Truth, for any man, is that which makes him a man. —SAINT-EXUPERY

THEOSOPHY

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PHILOSOPHICAL THEOSOPHY

AT the root of Theosophy, whether regarded as doctrine or as an historical Movement of ideas in the world, is an attitude of mind—the attitude of mind of those who strive toward a universal perspective. Buddha's description of that one who merits the title of Sage is characteristic: "The wise man investigates both the right and the wrong, acts with consideration, and leads others with justice and impartiality."

At the root of the world's highest common ethical ideal are the virtues of kindness, charity, self-sacrifice. Yet these are not attitudes, of themselves, but rather the fruits of an attitude, ripening in the soil of recognized human interdependence. To resolve to be kind, charitable, and willing for self-sacrifice is, all too often, a desire for a moral status with which to enhance one's own pride. A resolve to acquire virtues is fittingly the *second* stage of discipleship. First comes a search for that philosophy which can give these virtues clear meaning. And last, after the virtues have been acquired, remains a need for even deeper philosophy, able to indicate how the virtues may be best used. Thus we hear, in both *The Bhagavad-Gita* and *The Voice of the Silence,* the warning that virtues are but the hallmarks of growing wisdom, never the true end of human striving.

The Buddha, most compassionate and self-sacrificing of men, taught The Nature of the Law, first and foremost. Plato, to whom H.P.B. gives exceptional tribute in the opening pages of *Isis Unveiled,* is concerned primarily with establishing the quality of Justice, that supreme or causative "virtue," upon which all others must be based.

The Law of Gautama—a law inherent—was a doctrine also intended to illumine the meaning of justice, which that teacher equates, in the *Dhammapada,* with "impartiality." Here, we can see, is the very soul and spirit of *Theosophy,* a term which itself indicates exclusive concern with man's "Godlike nature"—that nature which is the same in all creatures, without distinction or partiality.

This attitude of impartiality must have a philosophic base. It cannot be either inspired or supported by beliefs or dogmas, for the man who seeks impartiality must have but one comprehensive belief —the belief in that identity of soul and spirit which, as H.P.B. wrote, "once proven and deep-rooted in our hearts, would lead us far on the road of real charity and brotherly goodwill." Unless the first assumption of the Theosophist be that something of truth is to be found in all things and events, something of goodness to be found in all beings, it is both logically and psychologically impossible to look either inward or outward with unconditioned compassion.

The Theosophist is dedicated to "reject the testimony of the senses" in a very special way. When we see ourselves as beings apart, when we fail to accept the Universal Self as the true Higher Self of our own souls, we can only view both Truth and Goodness according to our temporary prejudices. *Our* likes and dislikes become the limited criteria of Truth. Our beliefs can then be no more than allegiances, gravitating from the personal impulsion of pleasure or displeasure. But when the heart and mind kindle to the affirmation that beyond all personal predilections beats the common heart of an evolving soul-universe, we seek truth wherever it may be found, virtue in inclusive wisdom, and goodness at the core of all efforts of men to reach beyond themselves to a deeper understanding, whatever their present modes of behavior and methods of procedure.

It is in this sense, above all, that Theosophy is a revolutionary doctrine. The first assumptions of Theosophy impel a true adherent to war against that "selfishness which is essentially conservative, and hates being disturbed." Here H.P.B.'s words are no more, nor less, than repetition of Krishna's admonition to rise above the influence of *tamas,* that quality of mental inertia present in the psychological structure of all sentient beings. The second impulsion is towards rejection of all personal allegiances, in the pursuit of truths beyond present personal limitations of perception. Allegiances, as we know

them throughout religious and political history, represent the combative or factional methods of claiming and defending "truth." Here, we can see, is the quality of *rajas,* a sort of mid- or balance-point in man, which, when the dominant quality, allows a cause beyond our own personal advantage to be pursued, but does not allow us to see beyond that particular cause, that cause being still *limited* allegiance. The *rajasic* devotee, unfortunately, can still be deluded into religious warfare, and into zealous attacks on those whose own allegiances to principles or men differ.

And what of the *sattva* quality, prevailing in yet another class of aspirants who have somehow also failed to see the Universal Vision? The *sattvic* man, who has discovered and lived goodness, risks succumbing to the notion that his own calm and excellent patience is alone required. He waits for others to acquire the same virtues he believes himself to possess, and by the same means he used. But virtues are never acquired in the same manner, and if we wait for the coming of those who will be replicas of ourselves, duplicating our own special combination of good qualities, we wait in vain; they will never arrive. Our continuing failure to communicate with, help, and be helped by others will once more prove that the truth of truths cannot be discovered except by encompassing in our breadth of understanding *every way of seeking which is different from our own.*

Above the limitations of the three qualities lies the quest of the free man for the truth which can make all men free. The Theosophist seeks this eminence, however, not to climb beyond others, but that he may learn how to climb beside them. He makes no allegiances to persons or to formulated doctrines. He joins no factions. He rejects all fixed casts of mind, being neither inveterate as reactionary, conservative, or radical. And he rejects these because he has formed a powerful determination, within himself, to become a genuine philosopher.

The way for the philosophical theosophist is never entirely clear. Security in any and all beliefs save one has been abandoned. But an attitude may be clear, and show itself to others, by a continual self-energization of mind which allows new perspectives to overlap the old. Only the man who is without dogma can fathom the meanings of dogmas. Only the man who is without factional loyalties can, in balanced perspective, appreciate the partial truth or goodness be-

hind such loyalties. The man without conviction of possessing *certainties,* both as to concepts and as to modes of conduct, alone can embrace all concepts and modes of conduct in his understanding.

So we have heard these many times that Theosophy is the synthesis, the circle wide enough and broad enough to take all other circles in. But this theosophy is not a book by H. P. Blavatsky, nor the words of Krishna or Buddha. This theosophy is both uncreate and self-created, an attitude of mind inspired by eternal quest for Universal Vision.

NEW MENTAL INCARNATIONS

We cannot get at truth by assertion, but only by calm consideration of views advanced, and the self-asserting person is very nearly always close to error. I know this view is contrary to that of American independence, which leads us on forever to assert ourselves. The true philosophy annuls this and teaches that it is only from the concurrence of investigation that the truth can be arrived at. And the deeper occultism says that the self-asserter debars himself from truth forever. No one mind has all the knowledge possible, and each one is naturally capable of seeing but the one side that is easy for him by reason of his race inheritance and the engrafted tendencies of his education.

We cannot at once alter the constitutional tendencies of the atoms of our brains, nor in a flash change ourselves. We are insensibly affected by our education, by the ideas of our youth, by the thought, whatever it was, that preceded our entrance upon theosophy. We require to have patience, not with the system of theosophy, but with ourselves, and be willing to wait for the gradual effect of the new ideas upon us.

The taking up of these ideas is, in effect, a new mental incarnation, and we, just as is the case of a new manvantara, have to evolve from the old estate and with care gradually eradicate the former bias.

—WILLIAM Q. JUDGE

A PURE PSYCHIC

EDGAR CAYCE 1877 - 1945

A YOUNG man, Edgar Cayce, afflicted with a severe case of laryngitis, had lost his voice, and no doctor he consulted or medication he attempted had been able to remedy the condition. A friend who had interested himself in therapeutic suggestion and osteopathy became concerned with the case, and invited the sufferer to try a novel cure. Cayce (pronounced "Kay-see") agreed. The friend's plan was to suggest to Cayce that he himself describe the nature of his ailment while under hypnosis. This Cayce did, speaking in a natural voice, diagnosing his own condition as a partial paralysis of the inferior muscles of the vocal chords, produced by nerve strain. Treatment suggested was increasing the circulation to the affected parts by suggestion while in the unconscious condition. After twenty minutes of this, the sleeping man cleared his throat and said: "It's all right now. The condition is removed. Make the suggestion that the circulation return to normal and that after that, the body awaken."

This was the beginning of a long career for young Cayce in clairvoyant diagnosis and healing. While in the state of trance, Cayce—though an uneducated man himself—employed the technical jargon of the physician, and would recommend a wide variety of corrective measures, ranging from diet, exercise, drugs, vitamin therapy, operation, herbs and herbal compounds, massage, osteopathy, hydrotherapy, electrotherapy, and the use of two appliances called the Radio-active and the Wet-cell appliances.

The amazing efficacy of Cayce's physical readings of afflicted people whom he never saw, received much publicity, and brought him offers of tremendous sums for exhibiting his strange powers or diverting them into commercial channels such as the clairvoyant discovery of oil. After a few experimental attempts, Cayce became convinced that his gift was for the purpose of helping the sick, that it should be used for this purpose alone, and never to help himself or another to make money. Originally, then, Cayce charged nothing for his diagnoses, but later, when demands on his time caused him to abandon his profession of photographer and devote himself to his clair-

voyant gift, he charged only enough to support his family on a very modest scale and gave many readings without charge to those who could not afford to pay for them.

A biography of Cayce's life appeared in 1943, by Thomas Sugrue, entitled *There Is a River.* This was followed, in 1950, by *Many Mansions,* by Gina Cerminara, an analysis of Cayce's "life readings" —as distinguished from his physical diagnoses. During his life, Mr. Cayce gave some 15,000 psychic readings, which are said to have inspired "research and enlightenment." Those who worked closely with him have founded an association under the management of his son to carry on further studies.

Several attempts have been made, as was to be expected, on the part of astrologers and other professional psychics, to work into the association and turn it into what it could easily become—in these days of deplorable gullibility concerning anything psychic—an exceedingly profitable venture. So far, to the best of our knowledge, the association has kept itself in line with Cayce's own "ethics" as regards the accumulation of money for spiritual gifts. There is, of course, a strong desire to find another psychic of Mr. Cayce's powers, but so far no success has attended such efforts, and the main work of the association is the dissemination of the teachings given by Cayce. These cover a wide range of subjects, from the development of psychic powers—which Cayce stressed should only follow the full and unselfish development of the man—to his expressions of ideas on karma and reincarnation, races and past civilizations. Insofar as anything based so completely on psychic revelations—a disadvantageous situation, from the Theosophical position, no matter how valuable and "logical" the teachings themselves may be—can be free of a "cultist" flavor the Association for Research and Enlightenment seems to have done quite well. And if the money-making element is repressed, it may so continue.

The limitations of Cayce's work are many, from the theosophical point of view. There is, for instance, the unavoidable atmosphere of revelation which surrounds all such psychic visions as Cayce's. Many may be impelled by such revelations to thoughts they would otherwise not contact, but the theosophist insists on the need for the eventual adoption of *ideas*—on their own merits, and on the manasic "clairvoyance" which every man must cultivate for himself. For

this, there can be no substitute, and for those who may not feel presently capable of marshalling such evaluative powers, the effort yet should be toward their development, and not toward a short-cut afforded by the clairvoyance of another.

Cayce, in addition to his physical diagnoses, gave what came to be known as "life readings." These readings presumably explored the past lives of the subject, and traced the karmic lines which ran throughout. This is not a new technique, of course, and it has been used—for instance in the well-known "Lives of Alcyone," where prominent theosophists of the Besant Society were revealed in all their past glory—for the emolument and prestige of personalities. The student of H. P. Blavatsky's Theosophy, therefore, views the whole procedure with a certain amount of apprehension, and justly, we may think, for, as Mr. Judge wrote in his *Ocean of Theosophy:*

> By living according to the dictates of the soul the brain may at last be made porous to the soul's recollections; if the contrary sort of a life is led, then more and more will clouds obscure that reminiscence. But as the brain had no part in the life last lived, it is in general unable to remember. And this is a wise law, for we should be very miserable if the deeds and scenes of our former lives were not hidden from our view until by discipline we become able to bear a knowledge of them.

Of Cayce, however, it may be said that his life-readings did not pander to the desire for personal glorification. A question he would often insert in his readings was, "What does the entity want this knowledge *for?*" The emphasis was on the constructive use of these "karmic visions" to help the person conquer and control his negative tendencies and become a better instrument of altruistic action. In spite of this worthy emphasis, there still remains the question of the advisability of revealing *to another* his past lives, if we accept the wisdom of nature which draws a veil over them until the individual has progressed to the point of being able to bear, understand, and use that knowledge. Dr. Cerminara touches lightly on this point, when discussing the part which hypnosis and age-regression experiments may play in the unfolding of a "circumstantial" proof of reincarnation:

> The Cayce clairvoyance would seem to indicate that it is possible for a hypnotized subject to discover the past-life history of other individuals. But perhaps even more important than this, it would

> seem that it may be possible for an individual using hypnosis, or some similar technique such as the dianetic reverie, to relive his *own* past lives. . . . Past memories experimentally induced in this manner would seem to be contradictory to the intention of nature at this point, or else all of us would recall our past spontaneously. Efforts such as these, however, made in the interests of science, are interesting and valuable; they may, before long, provide the final experimental laboratory evidence for the reality of reincarnation.

There may be something in the idea of "laboratory evidence" for reincarnation which repels us, in the same way that we are affronted a little by the suggestion that the existence of soul may be "scientifically inferred" from the Duke experiments in psychokinesis and mental telepathy. And this is not too hard to understand, perhaps, as a natural opposition to the prevailing materialism which nowadays afflicts even the search for metaphysical truths. Such methods may not be the "high road" to the transcendental doctrines of the immortality of the soul, of karma and reincarnation, but there is room for tolerance and sympathy for all roads that lead to truth, whether or not they hold appeal or conviction for the student of Theosophy. And it seems, further, that a knowledge of such developments should be the possession of all theosophists, since it will rest, ultimately, with those who are attempting to master *philosophy* to "lead on the awakening intelligence of the race" from secondhand revelations to a firsthand investigation of the real nature of man, his powers, weaknesses and purpose here on earth, as well as the line of his future development and evolution.

The tone of the preceding remarks is, perhaps, one of rather dubious approbation, but it should be pointed out that this does not concern Cayce as a man, or as a seer, but springs solely from a consideration of the effects, both beneficial and otherwise, which can blossom from *any* psychic revelation. Cayce might be termed a theosophist "unaware." His inspiration did not spring from recognized theosophical channels, but he had, truly, an "inspiration of his own to solve the universal problems," and he did so from a sincere desire to benefit his fellow men. It needs to be pointed out that Cayce was not a medium, but appears to have been one of that rather rare order, a "pure psychic." Miss Cerminara describes the technique of Cayce's clairvoyance thus:

> The procedure . . . was always the same, whether he was giving readings for people at a distance or in the same room. He needed only to remove his shoes, loosen his collar and tie, lie down on a couch or bed, and relax completely. It was preferable, he found, to lie in a south-north direction, with his head to the south and his feet to the north. Other than the couch and a pillow for his head, no equipment was necessary; even these could be dispensed with, except for reasons of comfort. Readings could be taken at night or in broad daylight; darkness or light had no effect on the procedure. A few minutes after lying down he would have put himself to sleep. Then Layne, or Cayce's wife, or in later years his son Hugh Lynn, or any other responsible person whom he entrusted with the task, would give him an appropriate suggestion. The usual formula ran: "You will now have before you *(individual's name)* who is located at *(street address, town, state)*. You will go over this body carefully, examine it thoroughly, and tell me the conditions you find at the present time, giving the cause of existing conditions; also suggestions for help and relief of this body. You will answer questions as I ask them."

After a few minutes Cayce would begin to speak, and Layne, or, later on, Miss Gladys Davis, recorded in shorthand what he said. Later these written records were transcribed on the typewriter; one copy would in most cases be given to the subject of the reading, or to his parent, guardian, or physician; the yellow-sheet carbon copy remained in the permanent files which Cayce had begun to keep. A similar "formula" was later devised for life readings, though Cayce discovered that for these a reversed position, with head to the north and feet to the south, eliminated the strong feeling of dizziness he had first noticed. No explanation for this change was given beyond "a matter of polarity," a significant hint to the theosophical student. In the *Theosophist,* for instance, the following is given:

> It is only in cases of perfect health (initiated adepts generally sleep with head to the north) that we must sleep with our heads southward. There are abnormal temperaments and cases of nervous diseases when the opposite is necessary. Perfect knowledge of the magnetic state of human bodies—a state which varies incessantly, can be acquired only by the supplementary study of occult sciences in addition to the physical. (*Theosophist,* IV, 184.)

The beginning of Cayce's researches into life-readings will be of interest, too, as an illustration of his ability to lay aside the dogmatic teachings of Christianity as he had imbibed them, when faced with

what he felt was the truth—though in direct opposition to all he had previously held. He came in contact with a man who, not physically ailing, believed that Cayce's gift might be used in a more philosophical manner, to investigate the claims to truth of the various conflicting religions and philosophical systems. This man, a printer by trade, had become interested in astrology, and he decided to ask Cayce, as a beginning of this search, to give him his horoscope. This Cayce did, briefly, and made, almost at the end of the reading, this curious sentence which was to cause Cayce much inner turmoil and self-searching. He said, "He was once a monk."

Here was a bland reference to reincarnation, which Cayce, with his dogmatic rearing, could regard as nothing less than heresy. How to reconcile that statement, which came from a source that he had been given ample reason to trust, with all he had been taught in the church? Cayce, we must remember, was an uneducated man, and here commenced a very important part of his self-education. Himself, his family and friends, began to re-read the Bible, watching for anything which might be construed to refer to reincarnation. His discoveries read as a close parallel to Judge's Eighth Chapter of the *Ocean of Theosophy,* where the references are enumerated in the various Gospels to Jesus' tacit admission of the reality of reincarnation. This inquiry, with the help of Lammers, he who "was once a monk," and who was a well-read man, led Cayce and his family into many lively forums on a wide variety of subjects—including Donnelly's *Atlantis,* for corroboration of many readings which referred to the existence of that continent. Such researches, undertaken through the manasic, as a check on the psychic principle, gave Cayce still greater confidence in the veracity of the readings. Not only were they always consistent with themselves, but they also tallied with the facts of recorded history, no matter how obscure. One reading, for instance, referred to a man's previous incarnation as a stool-dipper. Cayce, Miss Cerminara relates, "had no idea what a stool-dipper was, but on consulting an encyclopedia found that the term referred to the early American custom of strapping supposed witches on stools and dipping them into a pool of cold water."

Cayce's emphasis on the doctrine of Karma deserves special mention, and Miss Cerminara's chapters on this in the early portion of her book are exceptionally fine, setting a tone of philosophic and

logical reasoning which will lift the book many notches in the theosophical reader's estimation. Three types of physical karma are classified by Miss Cerminara; the first and most obvious she terms "Boomerang Karma," since it is the most mechanical action of cause and effect. An example will illustrate: "A college professor who had been born totally blind, heard about Cayce on a radio program. . . . He applied for a physical reading and experienced conspicuous improvement in health and vision by following its instructions, which included osteopathic adjustments, electrical treatments, and a change of diet. Within three months he had achieved 10 per cent vision in his left eye, which had been considered hopeless by eye specialists. . . . It was in Persia that he had set in motion the spiritual law which resulted in his blindness in the present. He had been a member of a barbaric tribe whose custom was to blind its enemies with red-hot irons, and it had been his office to do the blinding. . . ."

A second type of physical karma is given the name "Organismic," since it involves the misuse of the organism in one life, with an appropriate affliction resulting in a later incarnation. A man suffering from digestive weakness since infancy was revealed as having been a glutton in a previous life.

The last, and most interesting type of physical karma is given the name "Symbolic." An example will make this clear. A young man had suffered since early childhood from anemia; his father was a physician, but every known treatment for his condition was of no avail. A life reading traced his affliction to an incarnation five lifetimes back, in Peru, where the entity had ruthlessly seized control of the country, thereby becoming its ruler. "Much blood was shed," says the reading; *"hence anemia in the present."* In this regard, a point made by Miss Cerminara needs to be stressed. She sums up the action of physical karma, and remarks that "in no case in the Cayce files was the present-life affliction found to have been instigated by a former victim of the person in question. . . . the reaction or retribution would seem to arise, not from the identical individual or the identical organism wherein the act was first committed, but rather from the same field wherein the action was directed."

This is a crucial consideration, neutralizing to some extent the personality-emphasizing tendencies that exist in all past-life readings, no matter how philosophically undertaken. It is important to

remove the idea of *retaliation,* which is revenge by a personality, and substitute the concept of impersonality, of a *law* of *reaction* which operates to restore justice and equilibrium, but not at the behest of the human tendency to exact punishment for suffering inflicted.

In "An Interlude of Comment," Miss Cerminara has the following to say of the effect of the doctrines of karma and reincarnation on the mind of man:

> The cardinal importance of conduct in personal salvation becomes strikingly apparent as one studies the laws of karma and reincarnation; for this reason ancient wisdom provides a tonic corrective to the anemic lassitude into which many Christian sects have fallen. Our grim recital here of the disciplinary aspects of karmic law according to Cayce should not be unduly depressing to those who come to accept the validity of reincarnation; on the contrary, it should lead to hope, optimism, and a renewed religious faith founded on confidence with regard to the cosmic justice that underlies all human affairs.

And, again, with respect to "karma in suspension":

> . . . the entities who misused the tremendous power available to them by Atlantean science at its height cannot be said to have transmuted their selfishness and lust for power unless, when offered the same opportunities, they can use them constructively.
>
> The cyclic progress of history has made the twentieth century just such a period; consequently we find, according to the Cayce readings, that Atlanteans are incarnating at present in great numbers. The amazing technology of the present age can therefore be understood under two aspects: first, as the consequence of the bold, inventive genius of egos who brought with them a remembrance of Atlantean achievements; and second, as the testing ground for these same egos, to determine whether in the intervening centuries they have acquired qualities that will withstand the renewed temptation to selfishness and civilized barbarity.

Theosophists may place this alongside Judge's article on "Cycles" (THEOSOPHY 32: 196) which he concludes with the injunction: "Arise, then, O Atlanteans, and repair the mischief done so long ago!"

To answer the objection that it is not ethical to hold a personality responsible for deeds done by another personality, Miss Cerminara (who has been since childhood a student of Theosophy) makes use

of Shakespeare's analogy of the actor playing in his life many parts, knowing himself through all those protean forms, and remaining unchanged through the vicissitudes of the personalities he from time to time informs. Readers of H. P. Blavatsky's *Key to Theosophy* will recall the graphic use of this analogy to justify the continuation of karmic law from one life to another, since the change of the irresponsible personality is irrelevant, when the immortal *responsible ego* is the real experiencer, and perceives the justice of his position.

No more space can be given to the many intriguing parallelisms between the Cayce readings and the theosophical teachings, but they will be evident to the theosophist on every hand. Thoughtful students will find that the book opens up a wide field of understanding of those who may be drawn into philosophical search for the meaning of human life through an acquaintance with the work of Edgar Cayce.

Upadhi of Clairvoyance

No one will deny that the human being is possessed of various forces: magnetic, sympathetic, antipathetic, nervous, dynamical, occult, mechanical, mental—every kind of force; and that the physical forces are all biological in their essence, seeing that they intermingle with, and often merge into, those forces that we have named intellectual and moral—the first being the vehicles, so to say, the *upadhi,* of the second. No one, who does not deny soul in man, would hesitate in saying that their presence and commingling are the very essence of our being; that they constitute the *Ego* in man, in fact. These potencies have their physiological, physical, mechanical, as well as their nervous, ecstatic, clairaudient, and clairvoyant phenomena, which are now regarded and recognised as perfectly natural, even by science. Why should man be the only exception in nature, and why cannot even the ELEMENTS have their *vehicles,* their "Vahans" in what we call the PHYSICAL FORCES? And why, above all, should such beliefs be called "superstition" along with the religions of old?

—H. P. Blavatsky

NOTES ON THE KEY

IN describing that sort of socialized conservatism which is but a distillation of petty selfishnesses, H.P.B. writes (p. 37, orig. ed.) that such a state of mind "prefers an easy going, unexacting *lie* to the greatest truth, if the latter requires the sacrifice of one's smallest comfort." Here, the student may think, is partial explanation of the often quoted statement, "Theosophy is essentially the philosophy of those who suffer," a sentence appearing on the same page. For only those who are so thoroughly shaken loose from conventional moorings as to no longer strive for personal security, in either belief or status, are free to seek truth. Suffering, when it reaches deeply into the inner man, can release mental powers from bondage to those "unexacting lies" which allow us to be too "easy going." Especially is this true for men who have "lost all hope of being helped out of the mire of life by any other means."

But we may think that these explanations of why Theosophy was "doomed to such slow, uphill work" during the last quarter of the nineteenth century, have something to do with time, place and circumstance, as well as with general psychological laws. H.P.B. also writes that "the unfamiliar character of Theosophic teachings" made the intent of the Theosophical Movement difficult of comprehension. Further, she says, "the history of any system of belief or morals, newly introduced into a foreign soil, shows that its beginnings were impeded by every obstacle that obscurantism and selfishness could suggest. 'The crown of the innovator is a crown of thorns,' indeed. No pulling down of old, worm-eaten buildings can be accomplished without some danger."

Though the nineteenth century brought an age of religious iconoclasm into lusty swing, representatives of Theosophy were in the supremely difficult position of challenging both religious and scientific-determinist doctrines at the same time—and at their respective sources. Thus the philosophical conservatism of Theosophy—so well represented by the spirit given to furtherance of the Second Object of the Society—needed to be accompanied, and often preceded by, a radical Theosophic challenge to all dominant assumptions as to the basic nature of man.

It is always the claim of revolutionaries that "worm-eaten buildings" must be "pulled down." But the man who has the temerity to claim ability to build *while* he is tearing down, using, moreover, some materials from the original structure, is implying a criticism, also, of the revolutionary or iconoclastic ethos. Theosophists have often felt the pressure of a particularly virulent sort of antagonism, directed at those who are felt to be too pretentious and grandiose in their aims and plans. Yet the man who has "suffered" sufficiently is not apt to be disturbed by large representations; only the large representations are broad enough to offer him genuine hope. The possibility that he may some day be able to release himself completely from the terrible tortures of confusion and self-doubt requires a great and dynamic hope. Only when he feels justified in such a hope, perhaps, will he be capable of great and dynamic effort.

The nineteenth century is now past, not merely because many pages of the calendar have been turned, but also because certain phases of intellectual karma have run their course. The psychological nature of men, consequently, affected by the change in temper and tone of so much in modern religion, biology, physics, and sociology, no longer finds the nature of theosophical teachings "unfamiliar." Is Theosophy, then, still so exclusively "the doctrine of those who suffer"? If one of the strongest impediments to acceptance of the theosophic view was the convenience of the oversimplified religious and scientific dogmas of the nineteenth century, and if those oversimplified versions are no longer able to support themselves adequately at this mid-point of the twentieth century, the door must have swung further open on its hinges. Once open but a crack, it now allows considerable light to shine through.

Self-examination in religion and science, further, has led to a new open-mindedness in many subsidiary realms of thought. And if we may assume that self-examination is both the most intense and most worth-while kind of suffering, it may be that the leading minds of our own age have paid the necessary price for initiation into further truths. The suffering of the modern world has certainly passed beyond the personal stage. A few there are who cling to religious and scientific absurdities, still resisting the call to seek a psychological, mental and moral rebirth, but many can see, graphically written on the pages of recent history, the sufferings brought on by "obscuran-

tism and selfishness," and feel that suffering intensely, even though their own individual lives may not have been displaced by personal difficulties.

It is at such a time, we may think, that a new opportunity for the dissemination of theosophical teachings can be said to have come about naturally. The men who have been released from comforting dogmas and line-of-least-resistance provincial opinions have a new freedom of mind, and may be able to use that freedom wisely. Not only may they be "free," but they may also sense a necessity for the type of synthesizing effort which the Theosophical Movement represented in the last century. And if this, in turn, be true, there is ample preparation for such men to feel a positive sympathy for both the quality and content of theosophical teachings themselves.

Perhaps Theosophy will become also the philosophy for those who have passed to a stage of relative enlightenment which sets them *apart* from common forms of mental suffering. The leaders of thought in our times may be among the happiest of modern men, rather than the saddest. And if they are cheerful and challenging instead of gloomy, this will be because they have, with a sufficiency of mental effort, or suffering, worked through provincialisms of dogma, and now breathe a clearer and more invigorating air which inspires further search for keys to the mystery of human nature. As one of Shakespeare's characters remarks in Macbeth, after the tyrant and his supporters have been vanquished, "The time is free." Our age is undeniably an age of tragedy, but tragedy is unrelieved only when men are ignorant of its causes. Many physicists, biologists, anthropologists, psychiatrists, and sociologists demonstrate remarkable percipience as to the appalling ignorance and shortsightedness of the dogmas long ruling their chosen fields, and it is not difficult for them to hope that a new depth of wisdom, when reached, can promise a new and better world.

What has happened to the dogma that man is a special, recent creation of a personal deity, before whose incomprehensible powers man must prostrate himself? Few representatives of Christianity continue to support this view, often insisting instead, as have John Haynes Holmes, Harry Emerson Fosdick, and Shailer Matthers, that the true meaning of Christianity must be found in psychological symbolism. What has happened to the dogma that man is but a recent

offshoot of the apes? None, it is said, save the few remaining followers of fundamentalist religion believe that the anthropologists still hold this crude view. Rather have leading biologists and anthropologists come to give serious attention to the evidence that man may have represented a primary stock, independent of the apes. What has happened to the belief in original sin? What has happened to the dogma that self-satisfaction and self-preservation are the inevitable ruling impulses? Religionists and psychologists have recently swung in another direction. Meanwhile a serious study of "the psychical powers latent in man" has proceeded, with accompanying cognizance of the new perspectives on the subject of soul which may be required after researches in extra-sensory perception are thoroughly studied. Medicine is becoming, with each passing year, increasingly concerned with the psychosomatic aspects of illness, and, in the field of morpho-biology, a basis has been laid upon which the postulate of the "astral body" may rest.

All of this is indeed a far cry from the dominant tones of opinion marking the last century. The Theosophical Movement has indeed been moving, aided from without by the vision and inspiration of men who have willed themselves *through* the sufferings of ignorance. From within, the direct work of preserving and making available the theosophic teachings has also proceeded. When H.P.B. wrote that "had the formation of the Theosophical Society been postponed a few years longer, one half of the civilized nations would have become by this time rank materialists, and the other half anthropomorphists and phenomenalists," she indicated a faith that the impulse of the Society could ultimately bear marvelous fruit, out of all proportion to the tangible accomplishments of the Society. The theosophical hope of a deeper wisdom to come, shared in a dogma-less age, and the hope of a synthesis between the essential truths of religion and the methods of science, must have played their parts in awakening dynamic, courageous quests for truth in many quarters.

YOUTH-COMPANIONS ASK—AND ANSWER

ARE there any evident indications that the Western world is progressing toward the recognition of Theosophical concepts and teachings?

Yes, there are indications of such progress, but the fruitlessness of generalizations can be at once realized. A brief sketch can be made, though, pointing out a few of the pioneering ventures into "the unknown realm of Spirit," launched by those who would know and face the truth—ventures which show promise of becoming currents of the Theosophical Movement in the fields of science, psychology, philosophy, and literature.

The strategic question, when we attempt to evaluate the progress made by science in general, and particularly by psychology, is whether these groups are on the way toward the recognition that man *is* a soul. Psychology, theoretically "the science of the soul" (psychocentric viewpoint), naturally becomes the battleground where all is possible and all is impossible, according to whether the reality of soul is admitted or denied. While orthodox, academic psychology, assuming the prejudiced attitudes adequately described by H.P.B. in *Isis* three-quarters of a century ago, has mostly concentrated on the brain-centered physicalistic conceptions of man (cerebrocentric theory, which automatically eliminates the concept of the duality of mind), its two youthful branches, psychiatry and parapsychology, are pointing to and vindicating the validity of the psychocentric view.

Parapsychology represents the efforts of a few bold scientific investigators who, following the precedent set by the London Psychical Research Society (founded in 1882), have pushed ahead—with the true scientific spirit of inquiry—into a study of psychic phenomena. This undertaking represents a significant way station in the evolution of Western culture, for here are indications of a beginning of transition in the scientific world—a transition from the materialistic, deterministic viewpoint of Nature to a superphysical, psychic, and perhaps, to be realized in the future, Leibnizian perspective. This cycle of transition has gathered strength already, for the

stamp of approval of some who represent scientific orthodoxy has been granted to parapsychology. The initial work of this movement was inspired largely by the efforts of Professor McDougall at Duke University to encourage study of extra-sensory-perception.

It is encouraging to note that Dr. J. B. Rhine, McDougall's successor in this work, writes that "a distinct difference between mind and matter, a relative dualism, has been demonstrated by the *psi* experiments, and whether we like it or not, the evidence is now overwhelming." (*Reach of the Mind,* published in 1947). The last chapter in this book—a treatise devoted to the history and possibilities of psychic investigation—attempts to point out the many implications that may follow demonstration of an inner being or "soul": the possibility of immortality, the necessity and importance of free will, and a basis for brotherhood. Dr. Rhine writes:

> We know, on no mere basis of faith, but on evidence, that [people] have independent minds with true volitional choice in the creative determination of their lives and have peculiar personal potentialities for unique cultural contributions to the world. Superficial group demarcations of physical character decline in importance as the significance of the inner life of the human mind is recognized. The social binding power of spiritual, as against physical, interrelations among men can be regarded as being fully as real, as effective, as any other power in the universe.

The recognition that man is more than a physical being is the underlying basis of much therapy and experimentation carried on by psychiatry and through psychoanalysis. The "strategic" question becomes, then: Are the principles of the soul understood and treated accordingly; or, is the soul, because of a lack of knowledge, hindered in its self-induced, self-devised efforts towards enlightenment?

A slender volume entitled *Psychoanalysis and Religion,* by Eric Fromm, presents numerous evidences of a consistent realization of some basic Theosophical viewpoints. In answer to the question on the treatment of the soul, Dr. Fromm asserts that "the aim of therapy is not primarily adjustment but optimal development of a person's potentialities and the realization of his individuality. Here the psychoanalyst is not an 'adjustment counselor' but, to use Plato's expression, the 'physician of the soul'." In the summary statement on the book jacket, the correspondence between the second and third objects of the original Theosophical Society is obvious—"it [Fromm's sort of

psychoanalysis] is concerned with the human reality behind theological doctrines and with the realization of the human values underlying all great religious teachings of the East and West."

Psychoanalysis, as a cure of the soul, has a truly religious function, according to Fromm's general formulation of the "human attitude underlying the thinking of Lao-tse, Buddha, the Prophets, Socrates, Jesus, Spinoza." He continues:

> Man must strive to recognize the truth and can be fully human only to the extent to which he succeeds in this task. He must be independent and free, an end in himself and not the means for any other person's purposes. He must relate himself to his fellow men lovingly. If he has no love, he is an empty shell even if his were all power, wealth, and intelligence. Man must know the difference between good and evil, he must learn to listen to the voice of his conscience and to be able to follow it.

In order to point out the progress achieved in the philosophical field of thought, we must again take the liberty of rephrasing the question: Have the fundamental propositions of the philosophy of Theosophy been recognized and/or developed as a whole by any modern philosophers, and, if so, what reception has been given to the doctrines of such philosophers over a period of years by Western minds? In answer, we quote *The Secret Doctrine:* "It may be correctly stated that were Leibnitz' and Spinoza's systems reconciled, the essence and Spirit of esoteric philosophy would be made to appear."

An encouraging report on the reception of Leibnizian concepts is found in *The History of Modern Philosophy* (W. K. Wright): "Leibnitz has always been regarded with respect, and interest in him has increased during the twentieth century. Among contemporary philosophers, Whitehead's theory of 'actual entities' and Bertrand Russell's theory of 'Perspectives' are reminiscent of Leibnitz. Some of the recent developments in mathematics and physics . . . are along Leibnitzian lines."

Spinoza, who "conceived of the whole of reality, including the human and the divine, as an organically interconnected cosmos, in which there is nothing capricious or contingent, but everything happens in an orderly manner according to law," according to the *Encyclopedia Britannica,* was fiercely resisted and ridiculed on all sides by religious authoritarianism during his lifetime, and for a century afterwards. "Nevertheless," the *Britannica* article continues, "the intelligent world

has gradually come 'round to his views, and has learned to agree with him that the real 'word of God,' or true religion, is not something written in books but 'inscribed on the heart and mind of man'."

Among recent philosophical works, *The Human Situation,* by Macneile Dixon, presents a comprehensive study of the age-old philosophic problems, and of the philosophies, ancient and modern, which have attempted to explain them. In offering a way to find the "philosopher's stone," Dixon advocates, in substance, many teachings of Theosophy: the doctrine of the cyclic manifestation of universes, the reincarnation of soul, and the monadic concept of evolution, give evidence of parallelism with much that is expounded in *The Secret Doctrine.*

There also seems to have been, in the past decade, a sort of oriental influence exemplified popularly in the writings of Lin Yutang. In *Between Tears and Laughter,* we find the second chapter devoted to a consideration of Karma, which, from that point on, serves as a guiding light throughout the book.

In closing, we might say that while these indications of progress are indeed heartening, showing the Theosophical Movement in action, "yet Theosophy pure and simple has still a severe battle to fight for recognition."

How many "decisions" that we think we ourselves make are actually our own?

If mind is universal, how can *any* decision be only that of one individual?

From early childhood one is influenced by those with whom he lives. Such things as books, movies, and school, bear greatly upon a child's mind. Generally, one can see that a child's decisions are greatly colored by other people's thoughts and ideas. Such decisions may not be really the child's, but those of others.

As one grows older, the powers of mind come into bloom. Finally, although influenced at times by others, a person copes with situations—not only by general evaluation, but also by particular forms of analyzing and reasoning. When these processes of reasoning are really brought into use, it is at least *more* true to speak of "decisions made by individuals."

A further aspect of the question arises, when one makes use of the idea of Karma. It can be considered to be self-initiated Karma which draws one into the particular environment of ideas which surround him as a child—Karma which also forms the present character of the man, and so influences the choices he will be most liable to make when he reaches the age of intellectual maturity. In a sense, we are conditioned beings who make conditioned choices—but we have conditioned ourselves. We make a choice and reap its effect—which in turn "cultivates" us for our next choice. Since there is no beginning or end to Karma, we naturally find ourselves wondering where the real choice is made.

An act will bring about a certain effect, but we can adopt many different attitudes with which to receive it. The real choices have to do with the way we grow between the sowing and the reaping of an act; "choices" occur all the time in our minds while we think and try to assimilate the meaning of past decisions.

Always, though, we can see that we make our decisions by drawing upon the great network of human ideas. Thoughts and ideas which we like, we use, and then they become a part of us. Perhaps the best criterion is to try to have open minds, look for new conceptions which will widen our scope and help us in making wiser decisions.

SPONTANEOUS ACTION

Our spontaneous action is always the best. You cannot, with your best deliberation and heed, come so close to any question as your spontaneous glance shall bring you, whilst you rise from your bed, or walk abroad in the morning after meditating the matter before you sleep, on the previous night. Always our thinking is a pious reception. Our truth of thought is therefore vitiated as much by too violent direction given by our will, as by too great negligence. We do not determine what we will think. We only open our senses, clear away, as we can, all obstruction from the fact, and suffer the intellect to see.

—EMERSON'S ESSAYS

A SOCIETY WITHOUT A DOGMA

[*A Modern Panarion,* issued by the Theosophical Publishing Society in 1895, is a volume unique among Theosophical books in that it contains some of the earliest writings of H. P. Blavatsky. Students are primarily familiar with the works of H.P.B. which are addressed to them as theosophists—persons who have resolved to share with the writer the fundamental assumptions of the philosophy and to proceed with their investigations on that basis. In the early days, not all of H.P.B.'s readers were so inclined. The *Panarion* affords a purview of her communications to the daily newspapers and to the Spiritualist press, showing how she presented the Theosophical position to those who were not students of Theosophy, whenever the circumstances of controversy or attack made an occasion for such public expression. The present article, "A Society without a Dogma," taken from *A Modern Panarion,* first appeared in the London *Spiritualist* for Feb. 8, 1878, and was apparently called forth by letters to this journal from "M. A. Oxon." (W. Stainton Moses), an eminent English Spiritualist. Reading between the lines, it seems that Col. Olcott had been busy "stirring up" the Spiritualists, and, as usual, it fell to H.P.B. to come to his defense and that of Theosophy. In any event, this article carries the full force of her intellectual power, and something more, for those of the readers of the London *Spiritualist* who were open to philosophical appeal. Her suggestions, profoundly involved with the fundamental propositions of the philosophy, are still fruitful ones to make to those who are searching, but have not yet adopted the position of serious students of Theosophy.—Editors, THEOSOPHY.]

TIMES have greatly changed since the winter of 1875-6, when the establishment of the Theosophical Society caused the grand army of American Spiritualists to wave banners, clang steel, and set up a great shouting. How well we all remember the putting forth of "Danger Signals," the oracular warnings and denunciations of numberless mediums! How fresh in memory the threats of "angel-friends" to Dr. Gardiner, of Boston, that they would kill Colonel Olcott if he dared call them "Elementaries" in the lectures he was about delivering! The worst of the storm has passed. The hail of imprecations no longer batters around our devoted heads; it is raining now, and we can almost see the rainbow of promised peace spanning the sky.

Beyond doubt, much of this subsidence of the disturbed elements is due to our armed neutrality. But still I judge that the gradual

spread of a desire to learn something more as to the cause of the phenomena must be taken into account. And yet the time has not quite come when the lion (Spiritualism) and the lamb (Theosophy) are ready to lie down together—unless the lamb is willing to lie inside the lion. While we held our tongues we were asked to speak, and when we spoke—or rather our President spoke—the hue and cry was raised once more. Though the pop-gun fusillade and the dropping shots of musketry have mostly ceased, the defiles of your spiritual Balkans are defended by your heaviest Krupp guns. If the fire were directed only against Colonel Olcott there should be no occasion for me to bring up the reserves. But fragments from both of the bombs which your able gunner, and our mutual friend, "M. A. Oxon.," has exploded, in his two letters of January 4th and 11th, have given me contusions. Under the velvet paw of his rhetoric I have felt the scratch of challenge.

At the very beginning of what must be a long struggle, it is imperatively demanded that the Theosophical position shall be unequivocally defined. In the last of the above two communications, it is stated that Colonel Olcott transmits "the teaching of the learned author of *Isis Unveiled*"—the "master key to all problems." (?)

Who has ever claimed that the book was that, or anything like it? Not the author, certainly. The title? A misnomer for which the publisher is unpremeditatedly responsible, and, if I am not mistaken, "M. A. Oxon." knows it. My title was *The Veil of Isis,* and that headline runs through the entire first volume. Not until that volume was stereotyped did any one recollect that a book of the same name was before the public. Then, as a *dernière ressource,* the publisher selected the present title.

"If he (Olcott) be not the rose, at any rate he has lived near it," says your learned correspondent. Had I seen this sentence apart from the context, I would never have imagined that the unattractive old party, superficially known as H. P. Blavatsky, was designated under this poetical Persian simile. If he had compared me to a bramble-bush, I might have complimented him upon his artistic realism. He says:

> Colonel Olcott of himself would command attention; he commands it still more on account of the store of knowledge to which he has had access.

True, he has had such access, but by no means is it confined to my humble self. Though I may have taught him a few of the things that I had learned in other countries (and corroborated the theory in every case by practical illustration), yet a far abler teacher than I could not in three brief years have given him more than the alphabet of what there is to learn, before a man can become wise in spiritual and psycho-physiological things. The very limitations of modern languages prevent any rapid communication of ideas about Eastern Philosophy. I defy the great Max Müller himself to translate Kapila's Sutras so as to give their real meaning. We have seen what the best European authorities can do with the Hindu metaphysics; and what a mess they have made of it, to be sure! The Colonel corresponds directly with Hindu scholars, and has from them a good deal more than he can get from so clumsy a preceptor as myself.

Our friend, "M. A. Oxon.," says that Colonel Olcott "comes forward to enlighten us"—than which scarce anything could be more inaccurate. He neither comes forward, nor pretends to enlighten anyone. The public wanted to know the views of the Theosophists, and our President attempted to give, as succinctly as possible in the limits of a single article, some little glimpse of so much of the truth as he had learned. That the result would not be wholly satisfactory was inevitable. Volumes would not suffice to answer all the questions naturally presenting themselves to an enquiring mind; a library of quartos would barely obliterate the prejudices of those who ride at the anchor of centuries of metaphysical and theological misconceptions—perhaps even errors. But, though our President is not guilty of the conceit of "pretending to enlighten" Spiritualists, I think he has certainly thrown out some hints worthy of the thoughtful consideration of the unprejudiced.

I am sorry that "M. A. Oxon." is not content with mere suggestions. Nothing but the whole naked truth will satisfy him. We must "square" our theories with his facts, we must lay our theory down "on exact lines of demonstration." We are asked:

> Where are the seers? What are their records? And, far more important, how do they verify them to us?

I answer: Seers are where "Schools of the Prophets" are still extant, and they have their records with them. Though Spiritualists are not

able to go in search of them, yet the Philosophy they teach commends itself to logic, and its principles are mathematically demonstrable. If this be not so, let it be shown.

But, in their turn, Theosophists may ask, and do ask: Where are the proofs that the medial phenomena are exclusively attributable to the agency of departed "Spirits"? Who are the "Seers" among mediums blessed with an infallible lucidity? What "tests" are given that admit of no alternative explanation? Though Swedenborg was one of the greatest of Seers, and churches are erected in his name, yet except to his adherents what proof is there that the "Spirits" objective to his vision—including Paul—promenading in hats, were anything but the creatures of his imagination? Are the spiritual potentialities of the living man so well comprehended that mediums can tell when their own agency ceases, and that of outside influence begins? No; but for all answer to our suggestions that the subject is open to debate, "M. A. Oxon." shudderingly charges us with attempting to upset what he designates as "a cardinal dogma of our faith," *i.e.,* the faith of the Spiritualists.

Dogma? Faith? These are the right and left pillars of every soul-crushing Theology. Theosophists have no dogmas, exact no blind faith. Theosophists are ever ready to abandon every idea that is proved erroneous upon strictly logical deductions; let Spiritualists do the same. Dogmas are the toys that amuse, and can satisfy but, unreasoning children. They are the offspring of human speculation and prejudiced fancy. In the eye of true Philosophy it seems an insult to common sense, that we should break loose from the idols and dogmas of either Christian or heathen exoteric faith to catch up those of a church of Spiritualism. Spiritualism must either be a true Philosophy, amenable to the test of the recognized criterion of logic, or be set up in its niche beside the broken idols of hundreds of antecedent Christian sects.

Realizing, as they do, the boundlessness of the absolute truth, Theosophists repudiate all claim to infallibility. The most cherished preconceptions, the most "pious hope," the strongest "master passion," they sweep aside like dust from their path, when their error is pointed out. Their highest hope is to approximate to the truth; that they have succeeded in going a few steps beyond the Spiritualists, they think proved in their conviction that they know nothing in

comparison with what is to be learned; in their sacrifice of every pet theory and prompting of emotionalism at the shrine of fact; and in their absolute and unqualified repudiation of everything that smacks of "dogma."

With great rhetorical elaboration "M. A. Oxon." paints the result of the supersedure of spiritualistic by Theosophic ideas. In brief, he shows Spiritualism a lifeless corpse:

> A body from which the soul has been wrenched, and for which most men will care nothing.

We submit that the reverse is true. Spiritualists wrench the soul from true Spiritualism by their degradation of Spirit. Of the infinite they make the finite; of the divine subjective they make the human and limited objective. Are Theosophists Materialists? Do not their hearts warm with the same "pure and holy love" for their "loved ones" as those of Spiritualists? Have not many of us sought long years "through the gate of mediumship to have access to the world of Spirit"—and vainly sought? The comfort and assurance modern Spiritualism could not give us we found in Theosophy. As a result we believe far more firmly than many Spiritualists—for our belief is based on knowledge—in the communion of our beating hearts and sweating brows.

Holding such views as we do as to logic and fact, you perceive that when a Spiritualist pronounces to us the words dogma and fact, debate is impossible, for there is no common ground upon which we can meet. We decline to break our heads against shadows. If fact and logic were given the consideration they should have, there would be no more temples in this world for exoteric worship, whether Christian or heathen, and the *method* of the Theosophists would be welcomed as the only one insuring action and progress—a progress that cannot be arrested, since each advance shows yet greater advances to be made.

As to our producing our "Seers" and "their records"—one word. In *The Spiritualist* of Jan. 11th, I find Dr. Peebles saying that in due time he

> Will publish such facts about the Dravida Brahmans as I am (he is) permitted. I say permitted, because some of these occurred under the promise and seal of secrecy.

If even the casual wayfarer is put under an obligation of secrecy before he is shown some of the less important psycho-physiological phenomena, is it not barely possible that the Brotherhood to which some Theosophists belong has also doctrines, records, and phenomena, that cannot be revealed to the profane and the indifferent, without any imputation lying against their reality and authoritativeness? This, at least, I believe, "M. A. Oxon." knows. As we do not offensively obtrude ourselves upon an unwilling public, but only answer under compulsion, we can hardly be denounced as contumacious if we produce to a promiscuous public neither our "Seers" nor "their records." When Mohammed is ready to go to the Mountain, it will be found standing in its place.

And that no one that makes this search may suppose that we Theosophists send him to a place where there are no pitfalls for the unwary, I quote from the famous commentary on the *Bhagavad Gita* of our brother Hurrychund Chintamon, the unqualified admission that,

> In Hindustan, as in England, there are doctrines for the learned, and dogmas for the unlearned; strong meat for men, and milk for babes; facts for the few, and fictions for the many; realities for the wise, and romances for the simple; esoteric truth for the philosopher, and exoteric fable for the fool.

Like the Philosophy taught by this author in the work in question, the object of the Theosophical Society "is the cleansing of spiritual truth."

H. P. BLAVATSKY

New York, Jan. 20th, 1877.

THE GOAL OF MATURITY

The destiny of the soul is determined by its origin. Issuing from the Universal Soul, it must eventually be reabsorbed into its divine source. Beginning its individualized career as a spiritual germ, it passes through innumerable lives on its way to the goal of spiritual maturity. The development of the germ-soul takes the form of the gradual expansion of its consciousness and the gradual universalization of its life. —EDMOND HOLMES

KERNELS OF WISDOM

"Neither a borrower nor a lender be;
For loan oft loseth both itself and friend.
And borrowing dulls the edge of husbandry."
—Shakespeare

THE economy of Nature is the orderly expression or manifestation of three great powers,—creation, preservation and destruction, or regeneration. The economy of nations and civilizations rests upon a similar trinity, particularized as production, distribution, and consumption. In the prudent administration of a family, or of the life of a single individual, the triune scheme is seen in work, frugality, and sharing. Whenever any one of these sides of the triangle is neglected or misused, balance is upset. This does not mean that all three aspects of a power must be equally operative at one and the same time, for there are cycles of creation just as there are cycles of destruction. There are times when it is appropriate for man to work and produce, and there are periods for resting and distributing. But in the perfectly balanced organism, all three powers of the Godhead must be present functionally, if not in *actu.* Brahma, Vishnu, and Shiva are necessary parts of every plan.

Much of the economic framework of our civilization is based upon the practice of lending and borrowing. This is true not only of big business, of industry, and of commerce in general, but also of family and private life in the easy-payment plan of installments. But is this condition a healthy one toward which we may point with pride and satisfaction? Is it the result of co-operative work with Nature, or is it an abuse of some phase of natural economy? Might it not be that the man who finds himself bankrupt, and dependent upon others for support, is one who has either failed to work or has neglected, at some point in his cycle, the principle of preservation or thrift? And perchance the man who lends, at interest, knows not the creed of Shiva, the Sacrificer, Regenerator, Sharer.

It is easy to justify acts of lending and borrowing, to assure one's self that in so doing he is either helping a "needy soul," or is being helped himself. But is this necessarily true? One may well question whether money always renders real help. The Karma of the individual to whom the loan is made is to be considered. Is his burden thereby

lessened? Is he assisted in this way if he has a tendency to sloth, a neglect of frugality, a disregard of the principle of husbandry? Well and good to feel the desire to help, lest the spirit of brotherhood and charity perish from the face of the earth, but equally important is a knowledge of what help really is. It might be that in lending money to a friend, we are actually interfering, quite unconsciously to ourselves, with the Divine Law in its work of effecting an adjustment in the person's life—an adjustment moreover which can be achieved in no other way than through suffering, poverty and want. The Law of Karma does not punish. In bringing trial or difficulty into the life of an individual, it acts as justice, free of evil design, or of any purpose of inflicting injury. Karma is the impersonal law of man's own soul, working always for good—however painful the experience may seem to be.

"Loan oft loseth both itself and friend." Yet, how many individuals, knowing this to be true, have the courage of the Soul's own law, to decline a loan to an irresponsible friend? Lest we give the appearance of unbrotherliness, we weaken and yield, forgetting that the truest form of brotherhood and helpfulness is oftentimes shown in frank dealing, in the spiritual position of the man who has the courage to say "No." Yet such is the nature of modern friendship that it can seldom stand the test of frank dealing, and is often measured by the extent to which it is possible to make a "touch," as the saying goes.

"He who goes a-borrowing goes a-sorrowing." Not only does borrowing bring added care for the property of other people—it destroys self-reliance in the man himself. In the light of good judgment, lack of funds may well serve as an indication to the individual that something is wrong in the course he pursues, that the step he plans is either false or premature, or that he is going in debt, not for need but to satisfy a personal desire. Perhaps wisdom would say that unless all the principal factors in a contemplated move are present, one would better wait, and create in himself a feeling of satisfaction with things as they are—at least until such time that the ways open up for natural change. Borrowing, moreover, never solves problems, but only puts off the day of reckoning. The man who borrows gambles with the future. For who knows what tomorrow will bring? Where is the person who can say with certainty that when the time

for paying back a loan comes he will be in better circumstance than he is at the present moment? The impulse to borrow indicates an unwillingness on the part of men to face their present situations squarely. Afraid to take inventory of ourselves, we poultice our ailments with a loan, upon the uncertain prospects of tomorrow. Oh for the courage to give up extravagant desires and to live within the limit of one's means!

The growth and success of money-lending agencies have grown out of the realization on the part of individuals that borrowing and lending among friends is a dangerous practice, that in the final analysis it does not pay. Inspired not by the motive of helping others, but of realizing an interest on the dollar, loan agencies take advantage of the human frailty of unthriftiness, of the uncontrolled desire for *things.* Hence *usury*—the pounds of flesh exacted in payment by the Shylocks of modern times. And banks and agencies have found by experience that people who begin the practice of borrowing are likely to remain regular customers. The habit once commenced has a tendency to repeat, so that some remain debtors for the balance of their lives.

Under high and wise social conditions there would never be need for lending and borrowing, or for the humiliating experience of going into debt. Nor would there be any feeling of *possession.* Consider the social structure of some of the South American aborigines, and of the Red Indians of the United States. Members of their communities never held the possessive attitude toward anything that they had. Everything was the property of the tribe. If one family or individual happened to be in need, someone else who had more than enough supplied it—not as a loan, with interest compounded, but as a sharing, the rightful due of a fellow man. One reason perhaps why we, as a people, find ourselves in debt is because we seek to possess, because we have been brought up with a false conception of independence, of ownership, of separateness. For to the extent that any person thinks he is separate and can own something for himself, just to that extent does he cut himself off from the Whole—bringing in time a condition of need. Possessiveness always brings indebtedness. As Mr. Judge says:

> "Remember this, that you own not one thing in this world. Your wife is but a gift, your children are but loaned to you. All

else you possess is given to you only while you use it wisely. Your body is not yours, for Nature claims it as her property."

To reflect a moment upon the bounty of Mother Nature, upon the fact that without her gifts man could not remain on earth, is to sense the beneficence of gratitude and indebtedness for the untold blessings one receives through the bond of human brotherhood—to the farmer for growing food, to the miner for digging coal, to the electrician for having mastered his craft, for the thousand-and-one benefits we daily accept at the hands of others without giving the matter a thought. Can it be that nothing is due in return? Is it possible that Nature's Law will permit a man to continue his path of selfish borrowing without recompense or retribution?

The only legitimate borrowing and lending, in the highest sense of the term, are the loans we receive from nature and the gifts that are offered in return. The universal principle of reciprocity, the natural wheel of *give and take,* which is inherent in all life, provideth sustenance to every living creature that exists upon the face of the earth. But, according to *The Bhagavad-Gita:* "He who doth not keep this wheel already set in motion revolving liveth in vain, O Son of Bharata." Brahma, Vishnu, and Shiva, on the highest spiritual plane of being, keep the wheel in motion through Creation, Preservation and Destruction, or Regeneration, thus sustaining the economy of Nature as a whole. Man's is the task to do the same thing in his own sphere—through *work, frugality, and sacrifice.*

CONDITIONS OF ALTRUISM

Altruism is an integral part of self-development. But we have to discriminate. A man has no right to starve himself *to death* that another man may have food, unless the life of that man is obviously more useful to the many than is his own life. But it is his duty to sacrifice his own comfort, and to work for others if they are unable to work for themselves. It is his duty to give all that which is wholly his own and can benefit no one but himself if he selfishly keeps it from others. Theosophy teaches self-abnegation, but does not teach rash and useless self-sacrifice, nor does it justify fanaticism.

—H. P. BLAVATSKY

THE HIDDEN ASPECTS OF DISEASE

IN the great *Self* of each manifesting soul, potentialities exist without end and in every direction. In Nature, the great embodiment of *Self,* are the multitudinous masses of monadic mirrors capable of reflecting the sevenfold aspects of each and every such potentiality. And when the Self reflects the dark, or the active, or the light in Nature, according to its own desire, its own evolution is commensurate.

Rajas is said to be the predominating quality in this age of human evolution; the whole world revolves, seemingly, during the Dark Yuga, in a state of furious activity, constantly impelled by its own momentum. The fruit of action is but more action—action of two kinds—the sublime and the infernal; the sublime being intelligent action which has an eye to the eternal. Action in order to further evolutionary progress has to be carried out with the infusion of Sattva, Nature's highest quality, acquired Wisdom. Action determined by unwisdom or the Tamas quality must ultimately tend to stagnation in human evolution.

Evolution, in the words of today's slogan, "is everybody's job." The evolutionary impulsion forward of the whole human family is achieved by its successful units. Since man has developed his individuality, he has to save himself from those distinctions of individuality which set him off from all other individualities, by endeavoring to save all others. To reach beyond his acquired self-conscious egoism in the natural qualities, his only hope is consciously and slowly to reacquire the life of unity with the *Self* of all his brothers.

The qualities and attributes of Nature's whole are locked up in himself; in one sense, he is proprietor of them all; they have become his wards; and his responsibilities to them—the kingdoms of Nature—will not end till he has raised them, by infusion of enlightened intelligence, to the human estate. This is a universe of Brotherhood because it is a universe of brothers.

The writings of Theosophy, containing a wealth of therapeutical knowledge, first of all maintain that *man* is his own savior or destroyer. No forces inimical to his welfare are externally generated, all having causal roots in the minds of men. The modern schools of medicine are little able to cure our present diseases. This is evident

to everyone through the rapid spread of chronic disease, especially among the young whose years should make them least naturally susceptible. If the point is acceptable, that despite the immense outlays of talent, time, and funds for experimental research against disease, the latter is not subject to full control by medicine, then it is acceptable also that each person for himself should begin casting about for the means to relieve his own distress.

Next, as to the why and the how: The body in physical life is supported and vitalized by the astral body, and the principle of life working through it. Also, the body, being part of the whole, has a dual *and* a triple *and* a sevenfold structural nature. But as the higher two parts of the Trinity of man are largely latent; as two powers of mind and two of the senses are still undeveloped; so with the vital forces constituting the life elements of organic existence. The life currents are said to each have their appropriate nerve plexi, and so on, which supply electrically and magnetically everything required of anatomy and function.

In ourselves, according to Hermetic wisdom, there is both the "little man" and the Heavenly Man. In the latter is the great reservoir of life, but what part of it is used, and what disposition is made thereof in mental, psychical and physical being is subject to the limitations of the evolving "little man." All the Sages plead with this man to learn more about himself, and every Sage has consistently been a healer of both body and soul. The plea is that we first find out the truth about ourselves, subjectively and internally; and coordinate this learning, objectively and externally.

There are powers of mind and psyche which every man alive possesses and exercises, and which are dynamic powers. The unregulated soul allows these powers to be dispersed by the winds of sensation and impression, these motions of the mental and emotional natures producing their dynamic results upon body and astral body through both direct and reflex action.

Everyone knows how certain results often flow from continued mental strain or the play of adverse ideas upon the physiology of the body—turning the hair gray, affecting glandular secretions and all concomitant forces over a period of years; or a sudden shock of intensity may, within hours, produce the same effect. A sudden wave of rage can move the dynamic forces and powers into activity, per-

manently impairing the great organ of the heart. Even a thought, selfishly motivated, has power to poison and paralyze the life elements. Yet, may not this same divine energy be used to recreate wholeness?

The forces thus moved are generally referred to as the pranic and astral currents of various kinds. It is their proper balance which regulates the flow of vital energy consistent with a healthy life in the body. These currents flow outwardly from the inner "spine" of the astral man as naturally as electric charges or impulses follow the course of nerves to the organs; and in fact are one and the same impulsion transformed to meet the needs of bodily function and rejuvenation. If such inner sustaining energies are interfered with, only disease can result. They are being interfered with in many ways, primarily, according to H.P.B., by our human imagination and fears; but also through mistaken mental practices and habits and reflexly through all forms of detrimental physical therapy and unsanitary foods, water, and noxious emanations from earth and air.

People who live in crowded cities face many perils and drawbacks to the maintenance of a reliable instrument. It behooves the student who has contacted the source of real knowledge about life physical and metaphysical, and sees the means for living it out as successfully as Karma allows, to try to understand the causes of health as much as he can. No one will deny the palliative effects of good therapies, medical or physical or psychological; but what is to be understood even more is the need for correct concepts about man, those of ultimate importance and value. Today one is quite apt, unconsciously and in spite of himself, to take on fixed notions of himself and his "chances"—in relation to what he observes to be the general trend of public health—in the same way that an aged person, who, while assuring himself that his body is never more than seven years old, due to septi-annual renewal of its parts, still connects decrepitude with body alone and overlooks the fact of those subtle interior elements, in the absence of which no body would age or even exist. Fixed ideas based upon presently held hearsay are to be guarded against.

Control is called for, a working control of one's natural tendencies and habits which are recognized as militating forces in the struggle for survival. Control can be established by a sane and happy *frame*

of mind, by the thought-picture each one carries of things in general. Even those congenital difficulties which assail in the shape of pet aggravations and intensifications can be modified. Their periodical appearance simply indicates points of least resistance in diurnal life, when due to internal causes the supporting life elements fall below "par." If, as we sometimes think, we are subject to planetary or astral influences at regularly recurring intervals, or spasmodically, the control of thoughts and desires, according to all the great Physicians of the ages, will bind and control such influences in time. Thoughts and desires are attractive forces, magnets of one or another nature and degree; they draw by affinity all such influences —influences which may, without violating truth, be termed "viruses," since the latter have their astral counterparts. Apprehensiveness along these lines of speculation—inevitable perhaps today when all such education is tale upon tale of sickening fear—can only work contrary to one's hopes, rather than sympathetically, the effect being but to disturb further the delicate equilibrium among the inner forces and turn them into destroyers.

"Physician, heal thyself" may never have been more applicable than today. It would be well for every person to attempt to become his own savior, at least to the extent of putting checks upon his thoughts, and guiding them into constructive channels. Temporizing hardly fits the need. Extremes of any sort lead only to cultism and fanaticism. "The meditation (control of thought) which destroyeth pain is produced in him who is moderate in eating and recreation, of moderate exertion in his actions, and regulated in sleeping and waking." *Diet, fasting, purgation, repose, exercise. The virtues are medicines, self-sacrifice is a purgation, calmness a prescription, patience a sovereign remedy, altruism the Great Physician.*

TRANSFIGURATION

Every body, each atom, egg, seed, is pilgriming ever towards heaven or hades; the thrones or footstools of Power; transfigured in turn from deity to demon, from demon to deity. To subordinate, superior natures appear divinities. The breathing monads traverse the families of Being, and chronicle in matter their spiritual pedigrees.

—BRONSON ALCOTT

ON THE LOOKOUT

Important Correction

The publication of Dr. Julian Huxley's William Alanson White Memorial Lectures on "Knowledge, Morality and Destiny," obviously worthy of comment, serves as occasion for scanning past Lookout mention of the famous biologist. In Theosophy for September, 1948, Lookout hazarded an opinion which now appears to be unjustifiable. Obviously, it is not always wise to dismiss non-theosophists as "unable" to perceive verities with which we ourselves are familiar through theosophical sources. The "materialist" may not remain materialist forever! The 1948 commentary suggested:

> Dr. Julian Huxley would be horrified (as would his grandfather have been) at the suggestion that, conceivably, the whole evolutionary movement—cosmic and human—is imbued with consciousness, not necessarily "human"! Yet, such is the proposition of the esoteric philosophy.

A single paragraph from "Knowledge, Morality and Destiny" will indicate the breadth of Dr. Huxley's present views, giving evidence that he could hardly be "horrified" by any such suggestion, or by even more daring metaphysical proposals:

> Man inevitably discovers that existence involves mystery. Perhaps the latest revelation of inherent mystery is the discovery by science of the unexpected unity of all nature and the single yet multifarious reality of the universal process. All the realities which were taken out of nature and put together in the concept of God can now be put back into the natural process.

Huxley's "Own Corrections"

Much of "Knowledge, Morality and Destiny" is devoted to a deeply thoughtful revaluation of scientific biases. In developing what he calls "some of the implications of suggesting a unitary point of view of science," Huxley continues:

> It seems to me we are in danger of introducing a new split into thought by thinking of science as in some sense an unchanging entity, separate from the rest of reality, and possessing a different

degree of validity and certainty from that of other modes of organizing experience.

We speak of scientific certainty; but, on the other hand, the growth of science has undoubtedly led at the present time to the growth of uncertainty. This is due partly to the rapidity of new discovery, and to the exploitation of this by sensationalism. The mere fact of realizing how many surprising, disconcerting discoveries science has made in the last fifty years, and yet how much we still do not know, is also unsettling limitations of science.

Science and "Spiritual Experience"

Finally there is the uncertainty caused by the conflict between scientific knowledge and traditional beliefs, and also by the contradiction between scientific method and the methods of thinking which appear natural to the bulk of the community. Under this last head I include not only the naïve attitudes of the relatively uneducated masses but also the thinking of those educated in the humanist or religious tradition. This last conflict will continue so long as people fail to understand that science is a limited activity, immensely successful within its very wide field, but not directly relevant, except by way of *post hoc* analysis, to æsthetic creation or appreciation, intuitive comprehension, or spiritual experience.

Dr. Huxley speaks with authority in evaluating scientific attitudes. Beginning his investigation of man from a perspective almost entirely opposite to that chosen by his mystically inclined brother, Aldous Huxley, he has proceeded to pay greater attention, with each passing year, to "intuitive comprehension" and "spiritual experience."

Dogmatism Wherever it be Found

We close a somewhat belated appreciation of Dr. Huxley's contributions with another paragraph which certainly merits the interest and approval of theosophical students. Until 1948 Dr. Huxley served as Directer General of UNESCO; many of the efforts and activities of that organization have given proof of Huxley's breadth of vision, and his refusal to be just another competent and provincially minded specialist. In "Knowledge, Morality and Destiny," too, Huxley is striving for a synthesis able to unite the noblest and best qualities of the human mind, both "religious" and "scientific," just as, in directing the work of UNESCO, he sought the terms of a universal brotherhood among cultures:

It is thus extremely urgent that we should take this basic scientific principle of limited but increasing certitude, constantly checked against the facts of nature, and adapt and transpose it for use in other fields: Limited but increasing rightness in the field of morality, in the place of absolute rightness as against absolute wrongness; limited but increasing significance in the field of art, in the place of right or good art as against wrong or bad art; limited but increasing comprehension in the field of religion, in place of the false absolutes of authoritarian dogma, in which absolute "truth" is set against absolute "error"; limited but increasing faith and confidence, checked and validated by action, in place of the false certitudes of purely subjective feeling.

The superiority of the scientific method over the dogmatic and subjective approach in its own field has made it clear that dogmatism must be abandoned in all fields.

Transmigration

Motion-picture actor Dick Powell is currently featured in a role which finds him playing the part of a dog "reincarnated" as a man. A few years ago a *Saturday Evening Post* serial story developed the reverse twist—a man became a dog. While these travesties on philosophy will quite naturally affront Theosophists, they may also serve for some as an occasion for reflection on the original truths from which a later, false idea of transmigration has derived. The collection of Indian folk tales, *What Do You Think?,* mentioned in Lookout for November, offers some perspectives on transmigration which may be worth the consideration of those who witnessed Dick Powell's portrayal.

The Abbot Who Went Backwards

In an editorial note preceding an ancient legend about an abbot whose greed compelled him to be reborn as a cockroach, Anna Pettit Broomell writes briefly on reincarnation and karma, then suggesting a philosophic and moral *raison d'être* for the transmigration myth:

In many religions and in many parts of the world there are people who believe that life has more meaning if it is thought of as an ongoing process in which the soul, or individual core of each person, makes its way toward perfection through a variety of experiences. Some people surmise that the soul still has a lot of growing to do after the event we call death, going on in some other "place" than our three-dimensional consciousness. Some feel that many

lifetimes are required before the soul learns its way toward goodness and truth, and that each soul therefore returns to the earth over and over until its problems are worked out. The law of cause and effect, of sowing and reaping, is always at work, they say; moment to moment, day after day, decade after decade, and lifetime after lifetime, each individual reaps what he plants in action and thought. Obviously some souls grow faster than others because some individuals put more heart into their growing. This belief in the soul's repeated return to earth is usually called *reincarnation.*

Right Principle, Faulty Application

Among the Hindus the belief is modified to include the development of all life, not merely of the soul of a human being. There is a scale of rebirths so that a person born into the highest caste is plainly reaping his deserts, they say; hence the respect for high caste persons and the disrespect toward low caste persons. A woman if she is very good may be reborn as a man. And a man who does not live up to his opportunities may be reborn a woman. Either man or woman may be reborn as an animal. To be reborn a white cow is a fortunate rebirth. To be reborn a louse is not so honorable. The lower births are naturally for the worst sinners. Belief in the soul's reincarnation in animals is called *transmigration.*

Now in this story, "The Abbot Whose Prayer Was Answered," it is interesting to note that the Indian writer felt *Pride* to be one of the most deadly sins. To be sure, an element of deception also entered into this abbot's pride.

The Hindu belief that souls may be reborn in animals leads to the further belief that all life is sacred. Animals, birds, even the least insects should be left to live out their earthly span, they feel, and hence work their way a step nearer their ultimate destination if possible. This conviction against taking the life of a living thing accounts for the monks' reluctance to dispose of the stubborn louse.

Effective Oversimplification

We can see in this brief summary how the doctrine of transmigration has served, however faultily, as a graphic reminder of man's capacity to raise or lower his "soul status." The *literal* transmigration legend, of course, as H. P. Blavatsky indicates, was a device of priestcraft. The Brahmins, making the usual mistake of those who became self-appointed moralists, must have reasoned that *this* dogma would certainly put the fear of karma into erring mortals, just as Western

churchmen calculated how to best inspire fear of God. But, of the two, the Eastern doctrine manages to retain a higher symbolic meaning. Certainly, each man can constrict his perspective so markedly by "meditation with its seed" that he is something less than human in his viewpoint. Such speculations inspired the following thoughts from the pen of Ralph Waldo Emerson, who had this to remark on transmigration while discussing the symbology of ancient legends:

> The transmigration of souls; that too is no fable. I would it were; but men and women are only half human. Every animal of the barn-yard, the field and the forest, of the earth and of the waters that are under the earth, has contrived to get a footing and to leave the print of its features and form in some one or other of these upright, heaven-facing speakers. Ah, brother, hold fast to the man and awe the beast; stop the ebb of thy soul—ebbing downward. . . .

Judge's Transmigration

William Q. Judge, in an article called "The Persian Student's Doctrine" (originally published in the *Path* for October, 1892, and reprinted in Theosophy 2: 375 and 19: 493), gives Emerson's speculations more substance. This article, signed with the pseudonym, Bryan Kinnavan, which Judge often used for especially mystical or symbolic treatments, discusses transmigration as a constantly occurring, if esoteric, process, and in so doing provides further useful background on the psychological and religious origins of that reincarnation-transmigration admixture of beliefs so prevalent in the East. "Bryan Kinnavan" recounts the following psychological experience, presumably induced by the Sage to whom he had put some pertinent queries on the subject:

> As I revolved the question, a cloud arose on the surface before me; it moved, it grew into shapes that were dim at first. They soon became those of human beings. They were the living pictures of my student friends. They were conversing, and I too was there but less plain than they. But instead of atmosphere being around them they were surrounded with ether, and streams of ether full of what I took to be corporeal atoms in a state of change continually rushed from one to the other. After I had accustomed my sight to this, the old man directed me to look at one of the students in particular. From him the stream of ether loaded with atoms, very dark in places and red in others, did not always run to his fellows, but

seemed to be absorbed elsewhere. Then when I had fixed this in my mind all the other students faded from the space, their place taken by some ferocious beasts that prowled around the remaining student, though still appearing to be a long distance from him. And then I saw that the stream of atoms from him was absorbed by those dreadful beasts, at the same time that a mask fell off, as it were, from his face, showing me his real ferocious, murderous mind.

What the Surface Does Not Reveal

"He killed a man on the way, in secret. He is a murderer at heart," said my guide. "This is the truth that Abad meant to tell. Those atoms fly from all of us at every instant. They seek their appropriate centre; that which is similar to the character of him who evolves them. We absorb from our fellows whatever is like unto us. It is thus that man reincarnates in the lower kingdoms. He is the lord of nature, the key, the focus, the highest concentrator of nature's laboratory. And the atoms he condemns to fall thus to beasts will return to him in some future life for his detriment or his sorrow. But he, as immortal man, cannot fall. That which falls is the lower, the personal, the atomic. He is the brother and teacher of all below him. See that you do not hinder and delay all nature by your failure in virtue."

Transmigration Upwards

It would be inappropriate, however, to close any discussion of transmigration which draws on Mr. Judge's graphic imagery without repeating something of the spirit of his own conclusion to "The Persian Student's Doctrine." The disciple finally sees, with the same psychic clarity, how "the hopes, aspirations, and the impressions" of the Sage's knowledge and power, "flowed out to other Sages, to disciples, to the good in every land. They even fell upon the unjust and the ferocious, and then thoughts of virtue, of peace, of harmony grew up where those streams flowed."

The Continuance of Popular Mysticism

A complaining Marxist commentator once remarked that it is impossible to get rid of "the ferment of mysticism." H.P.B. regarded the mystical leanings of humanity during all eras in quite a different light from that of the conscientious historical determinist, who would desire nothing more than to see such vague, shadowy beliefs and

"superstitions" exorcized. *Anything* of a mystical nature may serve, she implies, as a most important "ferment," for anything mystical is an intimation of man's supra-physical nature. From such intimations, as from even the Spiritualism of the 1850's, can come a desire for conscious, deeper search.

Leprechauns in Limerick, 1951

Fairies and leprechauns have always retained their existence in popular consciousness, of which we are reminded by jokes and cartoons as well as by references to the "little people" in extra-sensory-perception novels such as Dorothy Macardle's *The Unforeseen.* And there are also newspaper oddities from time to time, as, for instance, a Chicago *Tribune* news service report (Nov. 10) headed "Leprechauns Foil Housing Project." The story tells how the modern city fathers of Limerick, Ireland, were impeded in their efforts to erect 450 houses on a location which the populace of suburb Ballynanty Beg had come to regard as very definitely reserved for the "little people":

> The men of science came down from Limerick and began to survey roads and lay out lots. The roads went straight over the mound.
>
> The people of Ballynanty Beg shook their heads sadly and said the men from Limerick were proper queer. Did they not know that the mound was the home of the little people?

Conscientious Objection

> The men of science from Limerick listened to the warning and said, "Poo poo," and asked who would take up a shovel and go to work leveling the mound.
>
> Not a man of Ballynanty Beg stood forward, though badly they did want new houses.
>
> So the smart men from Limerick sent over men with bulldozers. The new comers plowed right boldly up and down around the edges of the plot. But they stayed clear of the mound. Cautious folk they were, and they wanted to see who knew best about the mound —the smart men of Limerick or the village folk of Ballynanty Beg. They soon decided in favor of the village folk. With their own eyes, they said, they saw the little people at work. Making shoes, they were.

Technology Defeated

> The men of Limerick were not to be outdone. They sent all the way to County Clare and brought in new men. In boldness that

comes from ignorance, the newcomers set about working on the mound. They nailed together some timbers. In the morning they found all scattered.

"Who has done this?" they cried.

"The little people who live on the mound," the wise folk of Ballynanty Beg said.

So the men from County Clare moved off the mound, too.

At last the men of science from Limerick altered their plans. They will build houses around the plot but the mound will remain untouched.

The Limerick City Manager, Michael Macke, announced the decision officially.

"Beaten by a bunch of fairies," he said.

People Favor Fairies

It is doubtful whether the Chicago *Tribune* reporter would himself admit to believing in fairies, yet there was apparently some receptive place in his consciousness which inclined him to select and thus "sympathetically" tell the story. Perhaps whenever "fairies" turn up in writing, however humorous or sophisticated the treatment, some nourishment is found for the average person's desire to believe in the existence of realms behind the three dimensional world.

William Q. Judge, whose first home was in Ireland, likens the Irish belief in fairies to the "old Hindu belief in the Devas or lesser Gods":

> Ireland teems with tales exactly duplicating those of Hindu yogis; the very grass seems to whisper as with the footfalls of unseen beings. One tradition is that in very ancient times, before the island of Albion rose from under the water, there was an ancient college—or *Ashram* as the Hindus would call it—on the island, where great adepts lived and taught disciples who from there went out to all lands. They stayed there until a certain great cataclysm, and then migrated.

How Old is Ireland?

Mr. Judge quotes from H.P.B. a statement suggesting why the legends of "Devas" should be similar in the folk culture of the two lands, since India is said to be the oldest land of all:

> It is a tradition among Occultists in general, and taught as an historical fact in Occult philosophy, that what is now Ireland was once upon a time the abode of the Atlanteans, emigrants from

the submerged island mentioned by Plato. Of all the British Isles, Ireland is the most ancient by several thousands of years.

Qualifications

It would, of course, be ridiculous to approve or even show avid interest in everything "mystical" which appears, especially since there have been so many peculiar sects, or "brotherhoods," which have devoted themselves almost entirely to a *worship* of the fabulous. Also, various authors have obviously exploited the supernatural propensities of people, turning out volumes of pretentious nonsense. Many of these latter have derived their substance from the writings of H. P. Blavatsky, and have been plagiarism in its worst sense. Yet, even in such instances, some provocative ideas may have been at times transmitted, broadening the speculative horizons of readers. Recent issues of the Masonic *New Age* (April and May) offer a sufficiently mixed illustration for both possibilities to be recognized.

Hodge-Podge

Mason Ernest Martin, 32°, writing on "Indians in Masonry," gives a presumed account of visits with a Missouri Indian who claimed "Lamurian" ancestry for his tribe. In shaping this particular "legend," it is prudent to note, someone has been both extraordinarily inventive and a little absurd, for H.P.B. indicated that the word "Lemuria"—which she often preferred to use in quotes—was a purely arbitrary designation, borrowed by her (see *S.D.* II, 7) to distinguish the third continent in the succession of great, inhabitable, land masses. But the Masons may nonetheless be encouraged by Mr. Martin's article to think a bit about the possibility of lost continents, and the possibility of mental telepathy.

Mason Martin summarizes his recollections of the "Lamurian" legend as told to him by one "Morock," chief of a remnant tribe of nomadic Indians who translated from "stone tablets" a record of his people's achievements and beliefs:

> The History of his people began 12,858 years ago (so many moons), when the "Empire of La Muria," located in the Pacific Ocean far west of Hawaii, selected and commissioned two men, named Bimini and Toltec, who were surveyors and engineers; and they were taken by air-ship and landed on the shores of a new country on the East (America). These men were instructed to

> view, inspect and thoroughly investigate the New Garden, and report back to the homeland by telepathy, which was the usual mode of communication of that day.

The Universal Legend

> Another Tablet described these La Murian emigrants as highly educated, graduates in the Arts and Sciences, scholars who worshipped the One Spirit, One Substance, of which each was a part, and were linked together by the fraternal brotherhood of man and the Fatherhood of God.

In the second article the author tells of his visit to India and Egypt, some twenty-five years after his "inspection of the tablets," and makes significant reference to his feeling that similar religious, scientific, and philosophical ideas are held by the American Indian. He concludes:

> Morock's brave Tribe of Indians represent a previous noble race of people who possessed a higher and more exalted education than is thought possible by the average American of today, such as seeing without the use of the natural eye, or hearing without using the human ear, communication by telepathy, using the natural forces of nature to propel air-ships, and gathering information and knowledge from the unseen spirit world.

Weird Mysteries Better Than None?

Unfortunately, as in similar cases, the tablets and the Indian tribe have since disappeared, presumably in the vastness of an Oklahoma reservation; thus the authenticity of this whole account remains dubious. The article, however, may have some interest for Theosophists because of its appearance in a leading Masonic organ, indicating the susceptibility of Masons to the mysterious and the symbolical, while at the same time revealing characteristic oversimplifications which are the inevitable result of the personal-god idea. It is hoped that such a report, though obviously garbled from a Theosophical view, may induce subscribers and readers of the *New Age* to trace the Masonic heritage back to ancient civilizations, and to inquire more deeply into their science and philosophy—thereby furthering the second object of the Theosophical Movement.

Lunatics

Two more items may be added to this collection. Walter Wilson, writing in the Los Angeles *Times* for Nov. 16, pokes a little fun at

the super-agnosticism of the scientific mind, and credits popular or superstitious belief with often being closer to the mark.

> A Duke University psychiatrist has just created quite a stir in scientific circles by suggesting that the word "lunatic"—from the Latin for "moon"—may not be as superstitious in its derivation as long thought. There may be, he says, some actual connection between crises of the mentally unstable and "cosmic phenomena"—i.e., phases of the moon.
>
> It often takes the men in the white coats years of going around Robin Hood's barn, investigatorily speaking, to end up with what a lot of grass-roots people knew all the time.
>
> To be sure, the scientists at the conclusion of their excursions often have precise, documented, "provable" data. But what more proof do you need that phases of the moon affect the mentally unstable than the fact that at regular lunar intervals irrationality is obviously more prevalent than at other times?

Mr. Wilson fills an entire column with documentation of the observed effects of the full moon upon the mentally unstable, drawing heavily on the police records of Los Angeles. Correlative to Mr. Wilson's thesis, we may note H. P. Blavatsky's explanation of the moon's undeniable influence:

H.P.B.'s Remarks on the Moon

> It will be easy to imagine. . . . the Moon (our Satellite) pouring forth into the lowest globe of our planetary ring—Globe D, our Earth—all its life, energy and powers; and, having transferred them to a new centre becoming virtually *a dead planet,* in which rotation has almost ceased since the birth of our globe. The Moon is now the cold residual quantity, the shadow dragged after the new body, into which her living powers and "principles" are transfused. She now is doomed for long ages to be ever pursuing the Earth, to be attracted by and to attract her progeny. Constantly *vampirised* by her child, she revenges herself on it by soaking it through and through with the nefarious, invisible, and poisoned influence which emanates from the occult side of her nature.

Emanations, Beneficent and Maleficent

> For she is a *dead,* yet a *living body.* The particles of her decaying corpse are full of active and destructive life, although the body which they had formed is soulless and lifeless. Therefore its emanations are at the same time beneficent and maleficent—this circum-

stance finding its parallel on earth in the fact that the grass and plants are nowhere more juicy and thriving than on the graves; while at the same time it is the graveyard or corpse-emanations, which kill. And like all ghouls or vampires, the moon is the friend of the sorcerers and the foe of the unwary. From archaic aeons and the later times of the witches of Thessaly, down to some of the present *tantrikas* of Bengal, her nature and properties were known to every Occultist, but have remained a closed book for physicists.

CLAIRVOYANCE, REUTERS

A Reuters Press dispatch (Dec. 9) from Ellerbeck, England, reports the following authenticated instance of clairvoyance. A seventy-year-old mother who had lost her son at Dunkirk in 1940, and who was disturbed because his body had never been found, years after experienced a peculiarly vivid dream:

> She dreamed she went to a military cemetery in France—she thought it was Dunkirk—and walked through a rough wicker gate to Teddy's grave. The grave, in her dream, was just the other side of the gate.
>
> The dream was so vivid that Mrs. Watson decided to leave her pretty rustic cottage in this North Yorkshire village and go to Dunkirk. She and her 70-year-old husband made a bold decision. They pooled their life savings and bought a round-trip air ticket to France.
>
> The dream proved correct in every detail but one. The military cemetary was the same. So was the wicker gate. But the grave they sought was not directly behind the gate. It lay several yards to the left of it.
>
> Several graves were opened before the right one was found. Proof came with the disinterment of the rosary, cigarette holder and photograph.

A CONCLUSIVE PROOF

"There is no doubt that Mrs. Watson's dream led to the identification of the grave," stated a British Legion official. Even more remarkable than this frank admission was the initial respect shown the elderly mother on her visit to France, for the opening of several graves behind the wicker gate indicated a willingness on the part of an official to believe in the possibility of a genuine clairvoyant dream.

THE UNITED LODGE OF THEOSOPHISTS

DECLARATION

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable basis for union among Theosophists, wherever and however situated, is "similarity of aim, purpose and teaching," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that basis. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

"The true Theosophist belongs to no cult or sect; yet belongs to each and all."

Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate, it being understood that such association calls for no obligation on my part, other than that which I, myself, determine.

The foregoing is the form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signatures will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with. Write to:

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